

the last mail by the Elders, we have not much of interest to communicate, more than you are aware of—such as meeting our heavy liabilities constantly falling due here and in St. Louis for this year's emigration. If I had about one hundred thousand pounds a year to expend for that purpose, it would be some satisfaction to gather the Lord's poor, although in so doing we might also gather some of the devil's poor, and poor devils as well. But the time will come when we shall have that amount, and probably more, but the work will keep even pace therewith, so that I do not contemplate that we shall have any more means to operate with than the work will require and demand. Indeed, if we have as much it will be a new era in our financial affairs.

I have been thinking how we should operate another year. We cannot afford to purchase wagons and teams as in times past, I am consequently thrown back upon my old plan—to make hand-carts, and let the emigration foot it, and draw upon them the necessary supplies, having a cow or two for every ten. They can come just as quick, if not quicker, and much cheaper—can start earlier and escape the prevailing sickness which annually lays so many of our brethren in the dust. A great majority of them walk now, even with the teams which are provided, and have a great deal more care and perplexity than they would have if they came without them. They will only need 90 days' rations from the time of their leaving the Missouri river, and as the settlements extend up the Platte, not that much. The carts can be made without a particle of iron, with wheels hooped, made strong and light, and one, or if the family be large, two of them will bring all that they will need upon the plains.

If it is once tried you will find that it will become the favourite mode of crossing the plains; they will have nothing to do but come along, and I should not be surprised if a company of this kind should make the trip in sixty or seventy days. I do know that they can beat any ox train crossing the plains. I want to see it fairly tried and tested, at all events, and I think we might as well begin another year as any time, and save this enormous expense of purchasing wagons and teams—indeed we will be obliged to pursue this course, or suspend operations, for aught that I can see at the present. . . .

BRIGHAM YOUNG.

The Deseret News, October 10, 1855

BOOKS! BOOKS!!

SCHOOL BOOKS—CHEAP—States' Price,
at BLAIR'S & Co's.

31-1m

DESERET DRUG STORE! WM. S. GODBE

WOULD respectfully announce to his friends and the residents of Utah, that he has just returned from the East with a valuable collection of Merchandise, which will be open for inspection in a few days, comprising a complete assortment of

DRUGS & MEDICINES,

chiefly Botanical—also a full assortment of the celebrated Graefenberg Family Remedies:

Soaps, Oils and Perfumeries;
Gunpowder, Caps, Knives, Toys;
Fancy Goods of every description;
Spices, Jams, Preserves;
Cordials, Nuts, Candies;
Lozenges;
Medical liquors;

Which he proposes disposing of on the most reasonable terms.

Don't fail to call and see him on East Temple Street, north of Hockaday's old stand.

Soda water fresh from the fountain.

N. B. Customers supplied with medicinal, astronomical, comical and historical almanacs,
FREE GRATIS FOR NOTHING AT ALL.

31-3m

The Deseret News, October 24, 1855 "LET THE DOCTORS ALONE."

This counsel, emphatically given by our President in the Tabernacle on the 21st inst., gave great satisfaction to every saint present, and we presume will be hailed with equal joy by every lover of truth whom it may reach.

It might naturally be presumed that every member of the Church of Jesus Christ of Latter Day Saints was perfectly familiar with the revealed mode of curing disease and preserving health, but through the power of tradition, the force of custom and habit, and on account of various weaknesses pertaining to the flesh, there has been quite a trusting to the fancied skill of man, quite a seeking unto the doctors who cannot save. And doctors, knowingly or ignorantly, often take credit to themselves for that which they do not effect, and thus foster a system which tends to weaken our faith, though it puts means easily into their possession.

It does seem that the shallowest acquaintance with the different schools of medicine, with their diametrically opposite and conflicting theories and practice, with the known experimenting demonstrations with such various kinds of drugs upon so delicate and nicely arranged an organization as that of the human body, and all this in direct contrariety to the revealed will of Heaven, would serve to entirely prevent every saint from seeking unto doctors, even though there were no commandments upon the subject.

But, unfortunately, such is not the fact; hence the timely and very necessary testimony of our President upon the subject, and the most excellent counsel—"LET DOCTORS ALONE," which certainly should be the faith and practice of all who wish to live upon the earth until they have acceptably done the will of Him who gave them this their probation.

The L. D. S. Millennial Star, No. 4, Vol. XVIII, January 26, 1856

Historian's Office,
Great Salt Lake City, Oct. 31, 1855.

Dear Brother Franklin—

The Pahvante Indians are supposed to be apprehensive of a further investigation into the Gunnison affair, and most of them have recently left Fillmore, and have gone west of the Desert; the three Indians previously given up and sentenced by Judge Kinney to three years' imprisonment, are patiently serving out their time in the penitentiary. The Pahvante Indians must have had some inkling of the policy of our Puritan fathers in one of the towns of Massachusetts, as described in a note of Governor Winthrop's history of that colony. A white man in one of the towns had killed an Indian in an unprovoked manner; the Indians demanded restitution, that he should either be put to death, or given up to them. A Church meeting was held, the prisoner proved guilty, and was condemned to be hanged, when they fortunately discovered he was the only cobbler in the town, and could not be spared. Another general meeting was called, and ended in hanging a poor, innocent, honest old weaver, who was out of business, in his stead; which satisfied the Indians. The idea of Major Reynolds receiving a company of Pledge prisoners, including a squaw, as the murderers of Gunnison's party, is laughably ridiculous, all the real murderers being suffered to go at large. . . .

GEORGE A. SMITH.

The L. D. S. Millennial Star, No. 44, Vol. XVII, November 3, 1855

DISTRESS AMONG THE MORMONS.

The tone of the newspaper press in this country on the subject of Mormonism, excites the melancholy reflection that the spirit of religious persecution, which is supposed to belong to dark ages in the world's history, has not entirely disappeared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity as the destruction of all the crops in any district of country, would not fall with such painful severity upon any other portion of our population.

The Mormons are cut off from the civilized world on every side by extensive plains or high mountains. . . .

In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestations of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary, there are frequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. . . .

We have no partiality for Mormonism. We do not know in what it consists. We do not suppose that it is any better than any other of the hundred-and-one isms that have passed through the same ordeal of public opinion through which Mormonism is now passing. Polygamy receives our utter condemnation, because we believe it is a violation of the moral and social laws of the Universe. So do the doctrines of the Shakers on the marriage relation, and of the Oneida Perfectionists, and the Free-Loveites, and many others, and all for the same reason: we believe they are violations of Natural law.

But it is not to condemn Mormons, nor to defend them, that we speak; it is to claim for them that charity which is a necessary element in our emotional nature; to demand that in this age of enlightenment and in this country of religious toleration by law, the press, the people, and the preachers shall not indulge in petty, spiteful, and malignant persecution of the weaker religious sects; shall not exult covertly over the misfortunes of those whose only offense is an honest difference of opinion on certain points of religious doctrine which are obscure enough to puzzle the whole theological world. The bloodiest wars, the deepest hatreds, the strongest dominion of passion over reason, have grown out of religious intoleration. The time has passed for those evils. They should not be countenanced for a moment. . . .

—*Woman's* (U. S.) *Advocate*.

The Deseret News, November 7, 1855

REMARKS

By President Heber C. Kimball, Directly After the Sermon by President B. Young, Printed in No. 34: Bowery, Oct. 6, 1855.

(Reported by GEO. D. WATT.)

... The principle of plurality of wives never will be done away, although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself. I